

their reach. They will read  
a vivacity, humor, and in-  
telligence of the ways of Romanism,  
and convince the  
knows what he is about.—  
wonderful eagerness with which  
are perused by those who are  
given to literary pursuits.  
not that our friends in the  
make arrangements this spring  
letters a great circulation in  
neighborhoods.—N. Y. Ob-

THE FLESH.—Kill your sins,  
will be sure to kill your souls;  
arraign, condemn them, fasten  
ree of shame, and if they be  
ready, break their legs and  
them to all offensive actions,  
to the thieves in the gospel;  
any with our blessed apostle,  
d.—Bishop Hall.

no more make a good heart  
than a trade of sin can stand  
firm. Which of the saints  
done that, therefore they  
died?

we drink too deep of pleas-  
ure, a sediment at the bottom, which  
embitters what we relish at

every dying Christian say with  
thy God, Come and see what the  
God in Jesus Christ has done

## Advertisements.

Insurance Company—FIRE AND  
MARINE.  
Office No. 8 Exchange Build-  
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having enjoyed the advantages of the  
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# Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

TERMS—\$2 PER ANNUM, PAYABLE IN ADVANCE.

VOL. XXVII.

HARTFORD, FRIDAY, JUNE 2, 1848.

NEW SERIES. VOL. XI. NO. 13

## Christian Secretary.

PUBLISHED EVERY FRIDAY MORNING AT THE OFFICE  
CORNER MAIN AND AVENUE STREETS.

### Terms.

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at Two Dollars per annum.  
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with a discount of twelve and a half per cent. to  
agents becoming responsible for six or more copies.  
Advertisements will be inserted at the usual rates  
of advertising in this city.  
All communications intended for the paper should  
be addressed to BURR & SMITH, post paid.

For the Christian Secretary.

### Transporting Invitations.

BY MRS. S. EMILIA PHELPS.

"Millions of souls, in glory now,  
Were fed and fasted here;  
And millions more still on the way,  
Around the board appear,  
Yet are His house and heart so large,  
That millions more may come;  
Nor could the whole assembled world  
O'errill the spacious room."

DODDGE.

Although the whole gospel is glad tidings  
of great joy, and on every page of that  
heaven-sent missive is written "Peace on  
earth, good will to men," there are occa-  
sionally some passages where the very spir-  
it of joy, and hope, and love, seems to catch  
a new impulse of exultant mercy, and pour  
forth strains of such rapturous melody as  
may well make the listener's heart bound  
with inexpressible transport. The two  
last chapters of the Apocalypse partake  
wonderfully of this character. It would  
seem that the Divine Inditer of the Scrip-  
tures, after having passed through all the  
various preceding books of that wonderful  
volume, was desirous, in the wealth of His  
fathomless love, to close up the inspired  
record with an amazing gush of celestial  
harmonies. Flowers of ravishing beauty  
are culled from the heavenly bowers, to  
adorn those closing pages, while rays from  
the very Throne of Light stream over them  
with a brilliance all dazzling to our weak  
and faltering vision. What splendor of  
imagery, what magnificence of description!  
The city of God is presented before us in  
its entrancing glories, till on our straining  
sight we can almost catch such a view as  
the pilgrims beheld on the delectable moun-  
tains. How is every yearning wish of the  
human bosom sweetly anticipated, every  
daring hope more than realized, and every  
fear encountered and quelled.

Here, tears flow, sooner or later, from  
all eyes; who is not familiar with the bit-  
ter drops? Death has stalked into every  
household, and robed in the sable garb of  
desolation how many times the same form!  
Sorrow and pain, who has escaped their  
relentless grasp? We remember these foes  
stalking in darkness and wasting at noon-  
day, and cannot but feel that their tread  
might dim the lustre even of the golden  
streets, and their dark shadow obscure the  
brightness of the Jasper walls and pearly  
gates. He who formed this feeling heart,  
is no stranger to its throbbing emotions, no  
indifferent observer of its bleeding wounds  
and longing aspirations. The witness is  
that transporting assurance so sweetly  
adapted to those wants. "And God shall  
wipe away all tears from their eyes; and  
there shall be no more death, neither sor-  
row, nor crying, neither shall there be any  
more pain." What a prospect for the chil-  
dren of a blighted earth!

Thus by the description in those two  
chapters, we perceive that there does exist  
a rest all perfect in blissful repose,—a joy  
altogether "unspeakable and full of glory."  
But stopping there, the heart of the long-  
ing sinner would yet be painfully unsatis-  
fied and only tantalized in its eager desires.  
Alas, he sadly exclaims, this haven is for  
other voyagers than I. Its fragrant at-  
mosphere is so pure, and the happy dwell-  
ers therein so holy, how can my defiled  
spirit ever gain admittance! So deeply have  
I offended the lovely King of those blissful  
regions, how may I ever dare to hope  
that totally destitute of all claim or title,  
the wealth of such halcyon repose shall  
ever be mine? I pant for its radiant  
purity, I pant for its untold blessedness,  
but O! these polluted garments, and my  
utter insignificance! What am I, to attain  
such dazzling splendors, to partake a joy  
so infinite!

He reflects that this glorious inheritance  
is a gift, freely bestowed on the unworthy,  
because dearly purchased by the adorable  
Jesus; that it is to the music of His name  
alone that those pure gates wide un-  
fold on their glittering hinges while the  
destitute and lost approach. All this sweet  
assurance may be his theoretically, but he  
still falters, trembling. The kingdom is so  
transcendent, and the contrast exhibited  
by his own deservings so tremendous, un-  
belief will whisper fearfully, and his eye  
grow dim with the gathering drops of doubt  
and despondency.

But just at this point, his glance encoun-  
ters the additional verse, containing the  
terms of admission, the invitation to the  
previously described banquet. O, what  
words! What a message to a sinful heart!  
Behold, he reads: "The Spirit and the  
bride say, Come; and let him that hear-  
eth, say, Come; and let him that thirst,  
Come; and whosoever will, let him take  
the water of life freely."

Is it possible to desire more? Is it pos-  
sible to read such an exponent of the ten-  
der mercy and compassion and the won-  
derous bounty of Jehovah, and not feel the  
heart shamed out of its ingratitude, as it  
melts into holy love and devotion? Is it  
to be credited that any human spirit can  
receive such a message only to turn coldly  
away from the rapturous treasures it prom-  
ises, and the infinite kindness it indicates,  
to the pleasures and pursuits of this shad-  
ow valley which we call Earth? I wonder  
if the angels are more amazed at the  
madness, or shocked at the depravity of  
such a desperate choice. How many at  
this moment are thus acting! How com-  
paratively small the number who by their  
conduct clearly evince that they are doing  
otherwise!

The blessed Spirit who first dictated the  
invitation, echoes it back again and again  
upon the heart, whispering, O how melo-  
diously! Come. The redeemed cry from  
the sacred desk and weep out by the fam-  
ilar fireside, Come. Ministering spirits who  
are apprized by blissful possession of the  
richness of the proffer, wait watching, to  
behold continually the hum of business, the  
call of giddy worldliness, and the voice of  
cherished sin day by day, drown all, and  
the inconceivable boon is lost FOREVER!

From the Congregational Journal.

### French Revolution—Prophecy.

MR. EDITOR:—The events which have  
recently occurred in France and other parts  
of Europe are important and surprising;  
that sovereigns, supported by powerful  
standing armies, should be driven from their  
thrones, or yield so readily to the demands  
of the people, and with so little bloodshed,  
is wonderful. But what will be the result  
of these great movements is a very serious  
inquiry, and one which it will be difficult to  
answer.

When we take into view the moral state  
of France, and consider the infidelity, ir-  
religion and vice which abound there, can  
we reasonably suppose that they will main-  
tain a republican government, and enjoy in  
peace the sweets of liberty? This we ar-  
dently hope, but with doubts and fears.—  
These events are indeed under the direc-  
tion of a wise Providence, and will un-  
doubtedly subvert the designs of infinite  
benevolence, and will undoubtedly tend  
to prepare the way for the introduction of the  
glorious Millennium day. That there will  
be such a happy day, is the general belief  
of Christians, and that it is not very remote  
is probably the opinion of most of them.—  
But is it thought that great and extensive  
calamities will precede the Millennium?  
This appears plain to me from the prophe-  
cies. I might quote many prophecies from  
the Old Testament, but will quote only  
one from Zeph. 3: 8, 9.—"Therefore will  
ye up on me, with the Lord, until the day  
that I rise up to the fury; for it is my de-  
termination to gather the nations, that I  
may assemble the kingdoms to pour upon  
them mine indignation, even all my fierce  
anger; for all the earth shall be devoured  
with the fire of my jealousy. For then  
will I turn to the people a pure language,  
that they may all call upon the name of the  
Lord, to serve him with one consent."—  
Here is plainly the prediction of the Mil-  
lennium, when all shall worship and serve  
the Lord. And immediately preceding,  
the whole earth shall be devoured with the  
fire of his jealousy.

It is said that the seven vials (Rev. 15:  
1—7) contain the seven last plagues; "for  
in them is filled up the wrath of God." For  
these vials were poured out centuries ago,  
according to the opinion of some, how were  
they the last plagues? They were the last  
before the Millennium. I could state to  
what events I believe the several vials re-  
fer, but will only mention the two last.—  
The sixth was poured out upon the great  
river Euphrates, and the water thereof was  
dried up, &c. As Babylon was built on  
the river Euphrates, and as the Romish  
Church is called Babylon, many have sup-  
posed this referred to that Church. But  
in most of the vials and trumpets the ob-  
jects, though not the events, are the same.  
Thus the first of both affected the earth,  
the second the sea, the third the rivers and  
fountains of waters, the fourth the sun; and  
when the sixth angel sounded the four an-  
gels which were bound in the great river  
Euphrates were loosed. This referred to  
the four Turkish sultans, and their con-  
quests. We may therefore infer that the  
drying up of the waters of the Euphrates,  
under the sixth vial, refers to the drying  
up of the resources of the Turkish empire,  
and the weakening of her power, which  
has been taking place for a considerable  
time. Then John says he saw three un-  
clean spirits like frogs come out of the  
mouth of the dragon, or the devil, and out  
of the mouth of the beast, or the secular  
power of the papacy, and out of the mouth  
of the false prophet, or the ecclesiastical  
power. For they are the spirits of devils,  
working miracles, who go forth unto the  
kings of the earth, and of the whole world,  
to gather them to the battle of that great  
day of God Almighty. These evil spirits  
would have a most powerful and extensive  
influence over the world. The spirit from

the dragon would promote all kinds of er-  
ror, infidelity, delusion, irreligion and wick-  
edness. And the other spirits would pro-  
duce combined and powerful influences to  
promote popery. And has not this for  
some time past been strikingly verified?—  
Numerous facts might easily be adduced  
fully to establish this point. Only a few,  
however, will be named. In 1814 the or-  
der of the Jesuits, which was the great  
support of popery, and which had been  
suppressed, was restored by the Pope, and  
thus have been going everywhere to propa-  
gate popery in Christian, Mahomedan, and  
heathen countries. It has been said that  
there are more papal missionaries in China  
than Protestant of every denomination and  
country. And how has popery increased  
in the United States and in England! And  
what have the French government done in  
the Sandwich and Society Islands, and in  
Africa? The Society for propagating the  
faith, formed at Lyons, and the Leopold  
Society in Austria, formed by the influence  
of the emperor, are sending large sums of  
money into various parts of the world to  
support missions and promote popery.—  
They send more into our country than the  
American Home Missionary Society ex-  
pends to furnish the destitute in our land  
with evangelical religious instruction. And  
how do error, irreligion and wickedness  
abound!

How appropriate, then, is the warning of  
Christ, given under the sixth vial: "Behold,  
I come as a thief. Blessed is he that watch-  
eth, and keepeth his garments, lest he walk  
naked, and they see his shame." Is there  
not now a great want of watchfulness among  
professors? And will they not be surpris-  
ed, when he shall come in judgment, and  
pour out the seventh vial?

Some have supposed that there would  
be a literal battle, represented by the battle  
of the great day of God Almighty. But  
the revelation is written in symbolical lan-  
guage. It would not, therefore, be proper  
to explain it literally. This battle is, I  
conceive, between God and man. These  
spirits of devils lead men to fight against  
the Almighty by their irreligion, wicked-  
ness and crimes, and by disregarding reli-  
gion, rejecting his authority, and trampling  
his laws under their feet. And he will  
come and fight against them by pouring  
out the seventh vial, which is a tremendous  
vial. When it was poured out, "there was  
a great earthquake, such as was not since  
men were upon the earth, so mighty an  
earthquake, and so great." This repre-  
sents great commotions and revolutions.—  
And may not the events now occurring be  
a fulfillment of this prophecy? If they are,  
greater are doubtless yet to come.

Among other judgments under this vial,  
"There fell upon men a great hail out of  
heaven, every stone about the weight of a  
talent;" or about 100 lbs. Some suppose  
this is a literal hail. But such a hail would  
demolish men's houses, and kill everybody.  
But it is added, "And men blasphemed God  
because of the plague of the hail; for the  
plague thereof was exceeding great." It  
represents very heavy judgments. But  
what they will be, time must determine.—  
Are not, however, people in our lands as  
well as in other lands, filling up the mea-  
sure of their iniquities, and ripening for  
judgments? And unless a general and  
thorough reformation takes place, have we  
not reason to expect that God will visit us  
in righteous indignation for our abounding  
wickedness and abuse of our rich privi-  
leges and blessings? Therefore let us "break  
off our sins by righteousness, if it may be a  
lengthening of our tranquility." And let  
Christians awake up to duty, and be faith-  
ful, and make strenuous efforts to promote  
a reformation and revival of religion.

INQUIRY.

### Am. and Foreign Anti-Slavery Society.

TABERNACLE—TUESDAY AFTERNOON.

The anniversary meeting of this Society  
was very well attended, and was one of  
great interest. Arthur Tappan, Esq., pre-  
sided, and besides the reading of a series  
of resolutions by Lewis Tappan, Esq., the  
only speakers were H. B. Stanton, Esq.,  
and the Hon. John P. Hale, of the U. S.  
Senate. The resolutions of Mr. Tappan  
embodied the principles of the Society,  
and expressed many of the feelings and  
convictions of every lover of freedom.—  
They were received with enthusiastic ap-  
plause, and abounded with sentiments so great  
and noble, that to the exclusion of any re-  
port of the speeches, we insert the principal  
of them:

Resolved, That as great reforms on moral  
subjects do not occur except under the  
influence of religious principles—that as  
"the church is an organization to put down  
all moral evil, either within her own body  
or out of it," and as "there is no power out  
of the church that could sustain slavery for  
an hour, if it were not sustained by it," a  
solemn responsibility rests upon every dis-  
ciple of Christ to employ his resources for  
the extermination of this hateful crime  
against man, and this odious sin against  
God.

Resolved, That it is a subject of congrat-  
ulation that so many ecclesiastical and po-  
litical bodies and individuals have during

the past year borne testimony to the un-  
righteousness of slavery, and of the war  
for its extension—to the incompatibility of  
involuntary servitude with true republicanism  
and pure Christianity—and that we  
trust that these testimonies will be greatly  
multiplied, until every sound divine and  
honest statesman in the land will unite in  
denouncing piracy on land as well as on the  
high sea.

Resolved, That we rejoice in the over-  
throw of a tyrannical censorship of the press  
in Paris, in the establishment of a free  
government in France, in the decree for  
the immediate abolition of slavery in all the  
French colonies and dependencies, and in  
the maintenance of a free press in Wash-  
ington.

Resolved, That we sympathize alike with  
nations and individuals who cast off the  
shackles of oppression and resolve to be  
free; and hold in detestation tyrannical  
power whether exercised at the head of a  
nation or of a plantation—that we welcome  
to these free States fugitives from political  
or personal slavery from every State and  
clime under heaven—that we consider it a  
privilege and a duty to shield them from  
assault, arrest and annoyance, so far as it  
can be legally done, and to aid them in  
securing an asylum for themselves and  
their families, with the enjoyment of civil  
and religious freedom.

Resolved, That we contemplate with de-  
light the progress of emancipation in the  
colonies of Sweden, Denmark and France,  
in Lahore, Peru and New Grenada, and  
earnestly hope that the last spot on earth  
where slavery exists will not be the repub-  
lic that was first to proclaim the equality of  
man, and his inalienable title to life, liberty  
and the pursuit of happiness.

Resolved, That the discreet and manly  
conduct of the Hon. John P. Hale in the  
Senate of the United States, and of Messrs.  
Giddings, Palfrey and Tuck in the House  
of Representatives, entitle them to the re-  
spect and gratitude of all who truly adopt  
the great republican watchword—"Liberty  
—Equality—Fraternity;" and that this  
respect and gratitude should also be award-  
ed to all who have stood up fearlessly in  
Congress or in State Legislatures for the  
rights of man.

Resolved, That we highly approve of the  
principles of the Liberty Party, and the  
nomination of Messrs. Hale and King for  
the two highest offices in the gift of the peo-  
ple, and hope that every elector who is op-  
posed to slavery or its extension—to war  
and its atrocities—and who desires to re-  
store the country from the reproach under  
which it lies in view of other nations—will  
be true to his avowed principles, and cor-  
dially unite in giving his suffrage to men  
who prefer principles to party, and the  
honor of the nation to its success in arms.

Resolved, That we renew our pledge to  
the friends of emancipation, and to slave-  
traders and slaveholders throughout the  
world, that we will not desist from opposi-  
tion to slavery until the accursed system is  
overthrown, the Constitution in its letter  
and spirit obeyed, and liberty proclaimed  
"throughout the land and to all the inhabi-  
tants thereof."

Mr. Stanton's speech was a clear, con-  
cise, and most triumphant argument in  
favor of the Wilmot Proviso, in which its  
constitutionality, its expediency, and its  
justice were demonstrated by an irrefrag-  
able logic as can well be conceived.

### Every knee shall bow.

Those who have acquainted themselves  
with the particulars of the late revolution  
in France, will remember this striking in-  
cident. The mob, on entering the royal  
palace, found there a marble statue of  
Christ, which was borne through the streets  
of Paris, while the people, instinctively and  
universally, bowed before it. What sin-  
cerity there was in the act, or whatever it  
may be thought to indicate of the religi-  
ous feelings of the people, the scene is  
strikingly symbolical of a future scene,  
when at the name of Jesus every knee shall  
bow, of things in heaven, and things in  
earth, and things under the earth; and  
every tongue shall confess that Christ is  
Lord, to the glory of God the Father.

We may suppose that this was done ig-  
norantly, and under the influence of strong  
political passions. Yet it was a beautiful  
omen of that event which is the hope and  
prayer of every disciple. These very ap-  
pearances are making Europe tremble,  
are the overthrusts by which sin shall be  
dethroned, its servants crushed, and the  
lovers of truth and holiness exalted in the  
land. How differently can the Christian  
view these tumults from the mere worldly  
politician! The eye of faith sees the bow  
of promise spanning even these darkened  
heavens; and beholds in the capricious  
wanderings of the excited populace tokens  
of that order and liberty which are yet to  
be established.

The ear of faith hears, above the din of  
arms and the noise of the people, the voice  
of the prophet interpreting the ways of Je-  
hovah. "Thus saith the Lord God, remove  
the diadem and take off the crown; this  
shall not be the same; exalt him that is  
low, and abase him that is high. I will  
overturn, overturn, overturn it, and it shall

be no more, until he come whose right it is;  
and I will give it him."

Here is the solution of whatever myste-  
ry there may seem to be in these strange tu-  
mults; and well may they seem a mystery  
to those who believe in the divine right of  
kings, or in the divine authority for slave-  
ry, and oppression of conscience and of  
mind. God himself is overturning. The  
ball of liberty which is rolling across the  
continent of Europe, is impelled by divine  
energy, nor can it be arrested even by the  
well defended walls of the Russian Auto-  
crat. Truth and liberty must be exalted.  
The high must be abased, and a way pre-  
pared over which the ransomed of the Lord  
shall pass, following with songs of victory  
their glorified Redeemer. Every knee shall  
bow; every creature in heaven, earth, or  
hades, must kneel before the Lord's Anointed,  
either in submission or forced subjec-  
tion. The cries of the populace, "Live  
Jesus Christ," have a prophetic value. Yes!  
He will live to see the last stone fall from  
the walls of tyranny, to see every enemy  
abased, and to behold a redeemed world  
bowing in humble adoration to acknowl-  
edge that "Jesus Christ is Lord."—N. Y.  
Evangelist.

### To Spring.

With what garlands shall we greet thee,  
Youthful maiden, smiling Spring?  
With what peans haste to meet thee,  
Making rock and river ring  
Back our welcoming?

Round thy locks e'en now are circled  
Chaplets of the fairest flowers:  
Ay, thou comest zoned and kirtled  
With the bloom of Eastern bowers,  
To embellish ours!

And thine own clear voice is trilling  
Notes none other dare essay;  
With their sweet cadences filling  
Nature's ear,—through all the day  
Ravished by the lay!

Softer glows the empyrean,  
Flecked with clouds of fairer hue;  
Nightly, as from draughts of Lethean,  
Drinks green earth the drowsy dew,  
Sleeps and wakes anew.

Wakes, and wears, with each bright morning,  
Some new robe of bloom and grace;  
Wood and mead, with their adorning,  
And the streams, with lightsome pace,  
Beauties interlace.

Ah, then, spring-time, if we lavish  
Gifts thy shining steps before,  
Lo! thine own gifts we must lavish,—  
Bloom and song—a richer store  
Than earth's golden ore!

Nor alone are these thy treasures;  
Others in thy hand thou hast;  
Memories of forgotten pleasures,  
Glimpses o'er the ocean vast  
Of the dreamy past.

Visions of each fairy land,  
Which hath sprang that wavy sea—  
Of each proud and pillared highland,  
Of each low and tranquil lea,  
Passed right merrily.

So, to our fond retrospection,  
Seen the scenes of bygone years;  
Losing, in thy glad reflection,  
Every trace of childhood's tears,  
All its cares and fears.

And we muse, till we are weary,  
On that spring-time of our days;  
Till the present seemeth dreary,—  
Mantled with a humid haze  
Dimming e'en thy rays.

Dreary—yes! for friends we cherished,  
And who welcomed thee of old—  
(O, the sad thought!) they have perished!  
In Death's fast relentless fold  
Is their slumber—cold!

Flower and song thou dost awaken—  
Memories sweet of long ago;  
But the song by Death o'ertaken,  
And the flower by him laid low,  
Canst thou wake? ah, no!

Yet with thine enchanting finger  
Touch the place of hallowed rest,  
And we there will love to linger,  
Bowing to the kind behest,  
Of our Father blest! E. M.

### A Roman Priest Discomfited.

A venerable clergyman at the West re-  
gards the employment of German colpor-  
teurs as of inestimable importance. The  
system of colportage he calls the "Key" to  
the plan of the great spiritual battle to be  
fought in the valley of the Mississippi; it  
will not merely unlock the measures and  
expose the machinations of the subtle en-  
emies of ungodliness, but it will vigorously  
combat, and with God's help, defeat them.  
A German colporteur in Cincinnati, who  
was a convert from Popery, gave some  
books to a Romanist. She was afterwards  
taken ill, and he was sent for. He found  
her deeply anxious for her soul. "One  
day she sent me word," he writes, "that  
the priest was coming to give her extreme  
unction. She wished me to be present.  
After his interview with her we passed in  
to an adjoining room.

"I then asked him why he prayed in  
Latin, which is not understood by the peo-  
ple, when the Apostles received the gift of  
tongues, to speak to every nation in its own  
language? Why don't you do away with the

superstitions and traditions of men? Why  
don't you preach the gospel? At the judg-  
ment-day you must account for it, and God  
will hold you responsible for the souls of  
these men. The Bible says nothing about  
auricular confession, or priestly absolution.  
Again I urged upon him to direct the poor  
people to the cross of Christ, and the way  
of salvation. After this the priest sudden-  
ly left the room, and I remained to coun-  
sel those present, and to give spiritual com-  
fort to the sick woman. Several Roman-  
ists have recently been awakened, and four  
have joined a Protestant church."—Am.  
Messenger.

### Abolition of Slavery in the French Colonies.

The Paris *Moniteur*, of the 3d May, pub-  
lishes a series of documents and decrees  
relative to the immediate emancipation of  
the blacks in the French colonies. Ele-  
mentary free schools for the children of  
both sexes are to be established in every  
district, to which fathers, mothers, or guar-  
dians shall be obliged to send their chil-  
dren, under a penalty of 15 days imprison-  
ment. Independently of these, a normal  
school of arts and manufactures is to be  
opened in each colony, and a lyceum in  
Guadeloupe. National work-houses are  
likewise to be established in the colonies,  
and all individuals without labor will find  
employment in them on certain conditions.<



## Christian Secretary.

HARTFORD, FRIDAY, JUNE 2, 1848.

## Meeting of the American Baptist Missionary Union.

Troy, Thursday Morning, May 8.

The Union met at 9 o'clock, A. M. His Excellency, George N. Briggs, President of the Union, took the chair. Prayer was offered by the Rev. Mr. Vinton, of the Karen Mission. Gov. Briggs then remarked that he felt the kindness that had assigned him a place that so many others might better fill. He felt it to be an honor, a great honor to occupy that place. He would endeavor to fill it to the best of his ability. He had the consciousness that he was not called to preside over four hundred men, come together under the influence of conflicting passions, and actuated by selfish motives. They were men of noble sentiments and generous aims, and would present an example that all deliberative bodies might imitate. If he should give one word of advice in regard to the spirit that should rule in the meeting, he would say, do all as in the presence of Christ the Lord. The object of the Society was set forth in the second article of the constitution, and is to diffuse the knowledge of the religion of Jesus Christ, by means of missions, throughout the world. A glorious object. More than eighteen hundred years ago, the angel sang, glory to God in the highest, and on earth peace and good will to men. No wonder that the song was so soon responded to by the heavenly host. Never, never, was so sweet a song sung before, not even when the morning stars sang together, and all the sons of God shouted for joy.

For the promotion of this Gospel we meet. It is our work. Every thing prompts to zeal in it. Even the desire to secure the temporal good of men should urge us to spread the Gospel. Liberty only results from the Gospel. Boasted Greece and Rome had but a limited freedom, and that was confined to the few. And what of liberty they had, may be traced back to its origin in the despised He. new nation. Civil liberty springs only from the Gospel. General education, a fruit of the Gospel. The Bible, a religion for the masses. It blesses by diffusing general education. This is only found in lands in which the light of the Gospel shines. The elevation of woman a fruit of the Gospel. It raises her from the slave to the companion and counselor of man—the intelligent and happy sharer of his joys and his sorrows. But these are mere temporal blessings. The Gospel raises the thoughts and directs the aspirations to immortality in heaven. A glorious object, a glorious enterprise. Why are there no more of American young men ready to embark in it. A few years ago the proclamation of the Chief Magistrate called for men to fight the battles of our country, in a distant land. Thousands rushed on to fight and die on the bloody battle field. No such field, no such conflict awaits the Christian soldier. Yet he has his triumphs. Boardman wishes "An Unworthy Soldier," to be inscribed on his tombstone. Think you that any of those who have fought and died on Mexican battle fields, would be satisfied with such an epitaph? Would they ask "An Unworthy Soldier," to be their record? How noble the self-sacrifice of the resolute though humble Christian. Yet he is not forgotten. The righteous shall be had in everlasting remembrance. He sketched in a brief and affecting manner the career of Mrs. Boardman, from the time of her first departure from home till her death at St. Helena. She had been laborious and self-denying. Her work was done. Had she done too much? She had been made what she was by the Gospel; and she owed all that she had done to the Saviour whom that Gospel proclaimed. She cannot be forgotten. He, however, must close. He had not designed to speak so long. But that had happened which often occurred, when a person speaks without previous arrangement. For when a person does not know what he is about to say, he does not know when to leave off.

A committee of six was appointed to ascertain the names of the members of the Union present. The Secretary, Rev. M. J. Rhee, read a communication from the Board of Managers, which was laid on the table.

Committee appointed, consisting of Rev. S. H. Cone, of New York, Packard, of Vermont, Kennard, of Penn., Babcock, of Mass., Magoon, of Ohio, Raymond, of Wisconsin, and Worth, of N. Hampshire, to nominate twenty-five Managers.

Committee appointed to report a place of meeting next year, and to appoint a preacher of the annual session.

A committee of three appointed to confer with committees of the Bible and Home Mission Societies, in regard to holding their annual meetings at the same place.

Treasurer's Report read by R. E. Eddy, Esq. Adjourned. Prayer by Rev. J. Peck.

Thursday Afternoon.

Prayer by Rev. L. Leonard. Abstract of the Annual Report read by Rev. S. Peck. [This abstract was printed in our last week's paper.]

The report on the wants of the Treasury made the order of the day for to-morrow.

Report of the Board in regard to the proposed amendment of the Constitution, was adopted by the Union.

Rev. Dr. Williams read the report of the committee on the Teologoo Mission. The report recommends that the mission be continued six months, and should the state of the Treasury then warrant it, that it be reinforced. Rev. Drs. Cone, Sears and Rev. E. Tucker addressed the meeting in favor of the mission. Dr. Cone moved that the Report be amended by directing the Executive Committee to continue the Mission, and strengthen it by sending out Mr. Day as soon as they deem it expedient. Adopted, and Report as amended accepted.

Committee on nominations reported twenty-five names for managers. All but three of those whose term of office had just expired were included in the report. Voted to ballot to-morrow morning.

Committee on place of holding next meeting reported in favor of Rochester, and that Rev. M. J. Rhee preach the sermon, and Rev. E. L. Magoon be his alternate. A discussion arose which resulted in the report being re-committed.

The Union proceeded to vote for President, two Vice Presidents and Recording Secretary.

A communication was presented by the Rev. Mr. Sawyer, of Maine, from the Free Mission Society, asking attention to a resolution on slavery, formerly presented, and desiring of the Union a restoration of the principle of church representation,

which was read and referred to a committee, consisting of Rev. E. Tucker, Drs. Sears and Welch, and G. S. Webb and J. Stevens.

Adjourned. Prayer by

Thursday Evening.

After singing, Rev. J. H. Kennard, of Philadelphia, offered prayer. The annual sermon was delivered by Rev. J. N. Granger, of Rhode Island, from Gal. 2: 19:—"And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen and they unto the circumcision."

The theme of the discourse was, "The pastor's relation to the missionary work."

Other remedies for the church's apathy have been proposed, such as,

1. We must have more piety in the churches.

2. Some would calculate on the present measure of missionary zeal, as the largest, and treat the appeals of missionaries as only so many natural and necessary incentives to the church's activity.

3. Others, like Dibble, would have the pastors &c., all go off together to heathendom.

Answer.—The pastoral institution permanent.

On the other hand I propose another remedy, viz., That pastors understand well their home duty. What is it? This will be answered by considering as follows:

I. The pastor, in accepting this office, acts under the Great Commission—"Go ye," &c.

II. The pastor is the appointed instructor of the church.

III. The pastor must be an example to the flock.

1. The world knows that he is an accredited minister of Christ only as he has the true missionary spirit.

2. The church must feel his influence.

3. They must see him give of his substance, as God has prospered him.

4. Example, is the apostolic method of "ruling well." Illustrations, Murat, Austria, Prussia, &c.

Objection.—But pastors must be supposed to understand these general truths, why then is there any difficulty?

Answer 1. This vast amount of Ministerial sympathy which has been absorbed in enterprises of home benevolence has confused this subject in the minds of pastors. They have not seen that no other objects have equal claim upon them with this. Who but the minister is loved by his missionary brother, not only by the love of the common salvation, but by the deep sympathies of a common official work.

2. The ministry have not fully considered the relative claims upon the churches of the foreign and the home fields.

The rule of Christ was—"When they will not hear thee, go," &c. The principle undoubtedly is, that Christianity be offered as soon as possible, to all men, that they may be saved. No heathen at home.

This can bring no harm to the home work, for it is found that missionary churches do the most for home missions.

3. The pastor's vindication is the prophecies, promises and commands of the Scripture.

Prayer by Rev. A. D. Gillette, of Pa.

Adjourned till 9 o'clock to-morrow morning.

Friday Morning, May 10.

Prayer by Rev. Mr. Bates. Journal of yesterday read and approved.

The special order of the day—the consideration of the wants of the Treasury for the ensuing year—was on motion suspended.

A vote of thanks was passed to the Railroad and Steamboat companies for their kindness in offering the use of their roads and boats to the members of the Union, gratis, or at reduced rates of fare.

The Union then went into an election of that part of the Board of Managers whose term of office expired the present year.

The committee appointed to count the votes, reported the following names as the choice of the meeting:

Ministers—Caleb B. Davis, Me., Edmund Worth, N. H., Daniel Sharp, Mass., John Jennings, Mass., James P. Tutin, R. I., Elisha Cushman, Conn., Edward Lathrop, N. Y., E. E. L. Taylor, N. Y., Isaac Westcott, N. Y., J. G. Collum, N. J., C. A. Thomas, Vt., J. L. Burrows, Pa., Horatio G. Jones, Pa., S. W. Adams, Ohio; Lewis Raymond, Wis., Charles Evans, Michigan.

Laymen—Anthony Colby, N. Y., B. Greenough, Me., Asa Wilbur, Mass., Daniel Sanderson, Mass., John Conant, Vt., Parkes Loomis, Ct., J. N. Wilder, N. Y., Wilson Jewell, Pa., John C. Davis, Pa.

The committee to whom was recommended the subject of selecting the place for holding the next annual meeting, and nominating a preacher, reported in favor of Philadelphia, as the place of meeting, and that the Rev. M. J. Rhee, of Delaware, preach the sermon, and Rev. E. L. Magoon be his alternate.

The report on the wants of the Treasury for the ensuing year, with the accompanying resolutions, was then taken up and read.

Rev. Mr. Kennard, of Pa., spoke somewhat at length of the necessity of increasing the funds of the Treasury. He had found a difficulty in raising funds in Philadelphia owing in part to the uncertainty that hangs about the question of the proposed alteration of the Constitution of the Union. He hoped that matter would be permanently settled as soon as practicable.

Rev. Mr. Blain, of Me., made a few remarks in this connection. The missionary spirit originated in the great Missionary Union in heaven.

Mr. Watson, of Philadelphia, offered a few remarks on the ability of the churches in Pennsylvania to contribute to the funds of the Union.

Rev. Mr. Vinton, of Burma, followed with appropriate remarks on the disposition of the churches to contribute the means of supporting our missions. He feared that the abandonment of the Teologoo mission would be the death-knell of the Burma mission. Pledges had been made in former years to sustain the missions, but he feared they would not be redeemed. Even the heathen, when they place anything on the altar, never take it back. He was no skeptic in matters of religion, but in human promises he confessed himself skeptical. If we had only the disposition to do, God would give us the means. He knew of a student who felt it to be his duty to give something to the cause of missions, and finally concluded to give sixpence a month, if God would prosper him sufficiently. He was able to redeem his pledge. At the commencement of the second year he concluded to give a shilling a month for the same object, and found his increase was large enough to pay it, and at the end of six months he again doubled the amount, and still found that his funds were sufficient to meet the increased appropriation. He continued to increase his appropriations till at length he gave one tenth of all he received; and from this to one fifth, and found at the end of the year that he had five hundred dollars left to purchase a library. Mr. V. continued at some length to portray the wants of Burma and to press its claims on the churches.

Rev. Mr. Grattan, of Me., spoke to the same purpose, and related an instance of a poor woman in his church who gave one hundred dollars for missions.

Rev. Mr. Colver, of Boston, did not believe there was any want of ability. When the Israelites brought oil into the temple they were in the habit of bringing first beaten oil, which was prepared by beating out with sticks, from the ripe olives that first fell from the tree, afterwards they pressed the olives, and a still further supply was obtained. When our Missionary Union was first formed, the good olives had been beaten and oil had been obtained—since that time we had been pressing the olives, but it is time to shake the tree again, God will supply the olives if we shake the tree.

Rev. Mr. Turnbull accepted in all humility the rebukes and appeals of Bro. Vinton. He had a right to rebuke us. Let not Bro. Vinton be discouraged. I will receive all he has said. Whatever is good, has a tendency to grow, because it comes from the divine mind. There are those who would feel for the heathen if they could see their wretchedness. Bro. Vinton has seen them, and I wish he would tell us all about them—their persecutions—of their deep poverty—of their degradation—and their desire to receive the gospel. He would not pledge the Union to give a stipulated sum, but he was ready to try. Let us all try to do, and we shall find that the work will be done.

The resolution was adopted. The second resolution was then taken up and considered.

Rev. A. Bennett, of N. Y., said that Bro. Vinton has just come from the scene of wretchedness and misery among the heathen, and he speaks from the fulness of his heart. He (Mr. Bennett) had just received a letter from his son, missionary at Tavoy, and he speaks the same language. He had felt for some time that we want more religion. God has opened many wide doors of usefulness. Are we ready to enter in at these doors? The resolution was adopted.

The third resolution was then taken up, and Rev. Mr. Bright spoke feelingly and eloquently on the subject. He was followed by the Rev. Dr. Cone in a speech of great power, and the following pledges were handed to the chair:—P. R. Pinyan, Esq. of N. J., for the support of a Karen preacher for one year, \$40. The following persons also made a similar pledge:—Chas. Randall, of Norwich, N. Y., Geo. Lovis, of New Haven, \$100; R. Turnbull, of Hartford;—Freeman, of Hamilton, N. Y., G. R. Davis, of Troy, N. Y., Isaac Bevan, of Hamilton, N. Y., Thos. Watson, of Phila. Pa., pledged \$100 per year for the support of Karen preachers in addition to his regular subscription for the mission cause in general.

The committee on the list of members reported that the names of about 400 members present had been enrolled.

The committee to whom was referred the memorial of the Baptist Free Mission Society, reported in substance that it is inexpedient to comply with the request of the memorialists. The report was adopted.

Mr. Stevens, of Ohio, offered the following resolution, which was adopted.

Resolved, That in our respective States, Associations, Churches and circles of influence, we will endeavor to secure for the Treasury of the Union what shall be deemed our fair proportion of the amount needed to give vigor and enlargement to the operations of the Union.

On motion of Rev. S. Peck, the thanks of the Union were tendered to the Rev. Mr. Granger for his able and scriptural discourse delivered before the body last evening, and he was respectfully requested to place the discourse at the disposal of the Board of Managers.

On motion of Rev. E. L. Magoon, the thanks of the Union were tendered to the churches and citizens of Troy for their liberal hospitality and great kindness to the members of the Union during the session of the body.

The Rev. Dr. Beman, of the Presbyterian church in this city, was called upon by the President, to close the session by prayer. On being conducted to the pulpit, the Doctor said he would make a single remark before he engaged in prayer. He said he had attended the meetings of the American Board of Commissioners for Foreign Missions, with which the members of this Missionary Union were all familiar, and with whose operations he knew they deeply sympathized, for a great many years. He had been present at the closing exercises of various meetings of that Board, and had often been greatly blessed in its meetings. But he had never been more interested in the exercises of a missionary meeting, than in the closing exercises of the present meeting of this Union. The Doctor spoke with much feeling himself, and his speech, though very brief, found a hearty response in the tears of the members of the Union. He offered a fervent prayer. The President then closed the exercises of the Union with a brief address. He spoke of his having been repeatedly solicited to attend the religious anniversaries in the city of New York, for the last fifteen or sixteen years, but his official duty had prevented him from being present at any of them. This first attendance upon the meeting of the Union, however, had so deeply interested him, that he felt himself prepared to say, that this would not be the last time he should be present with this body, if his life and health should be continued. He alluded with touching tenderness to the kind and Christian temper, and good feeling that had characterized all the deliberations of the body. He spoke also of some affecting incidents that illustrated the progress of the missionary spirit, and expressed the earnest hope that the friends of this blessed cause would never grow weary in their work till the earth should be full of the glory of God, and the King in Zion should be enthroned in the affections of every soul.

The Union then adjourned to meet in Philadelphia, Pa., on the Third Tuesday in May, 1849, at 10 o'clock, A. M.

Friday Afternoon.

The Board of Managers met, after the adjournment of the Union, and made choice of the following officers. Hon. James H. Duncan, was re-elected Chairman, and Rev. Morgan J. Rhee, Secretary.

The following named gentlemen were elected as the Executive Committee. Rev. Barnas Sears, D. D., Rev. W. Leverett, Rev. W. H. Shailer, Rev. J. W. Parker, Hon. H. Lincoln, Gardner Colby, Esq., F. Gould, Esq., J. B. Betchell.

Foreign Secretary.—Rev. Solomon Peck.

Home Secretary.—Rev. E. Bright. Treasurer.—Richard E. Eddy, Esq. Auditors.—George Cummings, Esq., Caleb Parker, Esq.

On Friday evening an interesting missionary meeting was held.

Paul the Apostle.—No. 5.

His imprisonment at Caesarea.

In the accusations of Tertullus, Paul was charged as being a ringleader of the sect of the Nazarenes. This charge his accusers hoped would inflame the Roman judge, for many leaders had arisen who had drawn away many followers, and afterwards had miserably perished. But the apostle, after the speech of the Jewish orator, was allowed to speak for himself. Felix postponed the case, that he might consult Lysias the chief captain, and so Paul was detained, being placed in charge of a centurion, but not denied the company of his friends. Again Felix listened to the arguments of the apostle, and as he reasoned of righteousness, temperance and judgment, this judge trembled, but desired a more convenient season for the adopting of such sentiments. Thus Paul remained two years, often visited by Felix for the sake of money which he hoped the apostle would give him in his liberty. When the new governor, Festus, arrived, Paul was again examined, at which time an appeal unto Caesar was made; for the governor, desirous of pleasing the Jews, wished that the apostle would go up to Jerusalem and be tried there. At another investigation held before Agrippa, the apostle was declared to be innocent, and could then have regained his freedom, had he not previously made an appeal to Caesar.

THE APOSTLE'S FIRST VISIT TO ROME.

As soon as it was determined to send the apostle into Italy, he was committed into the care of Julius, a centurion of Augustus' band. Setting sail they touched at Sidon, thence passing under Cyprus, came to Myra, a city of Lycia. There they took passage in a ship which was about to sail into Italy. Hence sailing, they passed Cnidus, then Cete opposite Salomone. Doubling the Cape, they came into the Fair Haven, near the city of Lasea. Thence sailing for the purpose of reaching Phenice, where they intended to winter, a tempestuous wind, called the Euroclydon (a winter the Levant) arose against them, so that they were obliged to let the ship run as it would. Passing under the island of Claudia, they had hard work to keep the ship from bilging. But the apostle, though the tackling of the ship had been thrown overboard, and the sun or stars had not been seen for many days and nights, felt assured of all being well, for an angel had stood by him and revealed to him, that he should see Rome and not a soul be lost. On the fourteenth day, as they were driven up and down the Adriatic, they deemed themselves near the land. In attempting to approach the shore, the ship ran aground on a bar where two currents met, and soon broke to pieces. Nevertheless all escaped to the shore, some on boards, and some on broken pieces of the ship. On this island they tarried three months. Here the apostle performed many miracles in healing and restoring the sick. Leaving Melita they came to Syracuse and remained there three days; thence to Rhegium, where they waited one day for a southerly wind.—thence to Puteoli, where the apostle landed. Thence they proceeded to the Appi Forum, where certain brethren from Rome having heard of his approach, met him, and accompanied him to the great city of the seven hills, A. D. 62. And there chained to a soldier, he was permitted to live in his own hired house for two years, where he preached the Word of God, "no man forbidding him."

We have now reached the end of the apostle's history, as recorded in the Acts, though by no means are we to conclude that we have arrived at the end of the apostle's labors. During this imprisonment were written the epistle to the Ephesians A. D. 62, and the epistles to the Philippians, Colossians, and Philemon, A. D. 63.

The remainder of the apostle's life is enveloped in obscurity, and in seeking out for the most probable events, we must, as Lightfoot says, be careful lest while seeking, we become lost ourselves.

We have not definite of the apostle's liberation, but it must have been as soon as A. D. 64.—As that year is rendered famous by the burning of Rome by Nero, that the deed might be charged upon the Christians. If now Paul was at Rome at this time, we can hardly expect that he would have escaped the general persecution. From Phil. 1: 12 and 13, it has been inferred that Paul was liberated through the intervention of some pious man in the palace of the Emperor. And now, as a historian has said, "Paul was once more at liberty."

VISIT TO MACEDONIA AND ASIA.

On a former occasion he had promised to visit again Macedonia. On his way thither he touched at Crete, thence sailed to Asia and visited Colosse, (Phil. v. 22). In 2 Tim. 1: 17, we have an account of his reception at Ephesus by Onesiphorus. Hence he departed for Macedonia by the way of Thrace, where he leaves at the house of Carpus his cloak and parchments. In Macedonia we are not able to follow his labors. He probably spent the winter at Nicopolis, according to Titus 3: 12. But the situation of this place we cannot determine absolutely. Hence he visited Corinth, and then Ephesus again. On his return to Italy he left Trophimus at Miletum sick. During this tour were written, probably, the 1st Epistle to Timothy and the Epistle to James, though some critics have assigned a later date.

SECOND VISIT TO ROME.

Paul was again imprisoned, but unlike his former confinement, he was now in the cell of a criminal. A few years had worked a wonderful change in the once gentle Nero. He was now a raging lion, roaring and raving for his prey. The apostle, like a true Christian hero, awaited the result. Admonitions had impressed his mind that the time of his departure was at hand. As a victim, he was now ready to be offered. At his first defence before his accusers, all men forsook him; but in imitation of his blessed Lord, he prayed God that it might not be laid to his charge.

We have now reached the good man's end, A. D. 65 or 66. His last message was to his dear son Timothy, assuring him that fought is the fight—the victory won—the crown of righteousness laid up for the martyr's brow. Says Scauder, "since he now saw himself actually at the end of his course—since he now looked back at that course with the prospect of approaching martyrdom, and by the power of the Lord had remained faithful under all his conflicts hitherto, and since he was animated by the confident persuasion that by the same power he would be brought forth victorious from the conflicts that still awaited him,—at this critical moment, resting alone on the divine promise, all uncertainty vanished from his soul, and he could with assurance say of himself, 'I have fought the good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness.'" W. M. S.

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Legislative Correspondence.

New Haven, May 30, 1848.

Be BURN.—Four weeks of the session of the Legislature have elapsed, and a great mass of business is still in the hands of the committees. Some part of the "matter-of-course" legislation has been taken up and disposed of, the past week. Some reports accepted and petitions granted. An effort was made to bring back from the Senate the resolutions appointing U. S. Senators which has been passed by the House. The reason given was, that on the motion made in the House to postpone the balloting for Senators two weeks, there was a misconception, and that the declared vote was erroneous. The House sent for the resolutions, but refused to reconsider them, so they have gone back to the Senate just as they were.

Bills passed the House on Saturday incorporating the Savings Society of Salisbury, and Health Insurance Company, Hartford.

On Monday the House was in session about one hour. There was barely a quorum present, and no business of importance was transacted. I have said nothing with regard to the Senate as yet, and will now only say that they have usually concurred with the House so far as any business has been finally disposed of. The resolution appointing U. S. Senators has not yet been acted upon by that body.

MISSION MEETINGS AT NEW HAVEN.—Last Sabbath the Baptist churches were favored with a visit from Bro. Vinton. He preached at the Second church in the morning, and at the First in the afternoon and evening. The meetings were highly interesting, and large numbers were in attendance, especially in the evening, when numbers who came were unable to obtain seats. The obligation of the churches to sustain the Karen mission was urged upon the hearts and consciences of Christians with "great plainness of speech." The destitute and suffering condition of the Karen churches was faithfully depicted, while the wants of those beyond some one to come and teach them the way of life and salvation, were commended to the serious and prayerful consideration of all who profess to be the followers of Christ. Rode Louk, a converted Karen, was present, and added much to the interest, by singing with Bro. Vinton several hymns in the Karen language. He also addressed the audience for a few moments in his native tongue, which was interpreted by Bro. Vinton. Boxes were passed, and about \$60 contributed.—Com.

The Statement.

The Louisville Banner, received last week, contains the long promised statement in regard to the action of certain persons in Kentucky in the case of the Covington Institute, covering more than one entire page of that paper. The editor calls on the Baptist papers at the North, and the Christian Secretary in particular, to publish it. We have but one objection, and that is the extreme length of the document; for we find nothing in it which we could wish to conceal from our readers. Had the Kentuckians succeeded in making out a clear case in their own favor, we are candid enough to make it public however much we might have been mistaken in regard to the question; as it is, our opinion remains unchanged, but we will comply with the request of the Banner on one condition. If Mr. Buck will publish the statement of Mr. Stevens, of Ohio, or that of our own, which appeared in the Secretary of March 17, in which the history of this Institution is traced, we will publish the statement in the Banner.

Ordination.

By request, an Ecclesiastical Council assembled with the Baptist church in Fairfield, on the 25th of May for the purpose of examining, and if approved, of ordaining to the work of the gospel ministry, brother Ralph H. Maine.

The candidate sustained a good examination, and the council were unanimous in voting to ordain him.

In consequence of the failure of Rev. N. M. Perkins, of Westfield, who was expected to preach on the occasion, an interesting and appropriate discourse was delivered by Rev. D. Ives, of Suffield. The services were all of a character suited to make a good impression upon the congregation.

Our young brother has entered an interesting field of labor, and he has our best wishes and our earnest prayers for his success.

Yours, &c., W.

Covington, Ky.

[Rev. J. R. Stone, of this city, permits us to make the following extract from a letter recently received from a friend in Covington. The letter is dated May 17, 1848.]

BRO. STONE.—Italy cannot out-rival this climate in blueness of skies, in brightness of stars, in sweetness of wild-wood notes; it is bland as Eden, vocal with birds as the groves of Scotland, rich in fruits and flowers as was the promised land. But in the midst of this Eden the Devil's foot-print is visible. Yesterday morning an event happened that is causing no little excitement. The night previous, two slaves—husband and wife, with one child—were placed in the common jail for safe keeping; having been sold to a Southern dealer for the sugar plantations,—a circumstance that often happens, and as is much dreaded by the southwestern negroes as crucifixion is by a Jew. It is, I am informed, the last argument used by the driver to drive subjects, and generally proves effective. It seems during the night (but by the way the arrangement was that their child should be taken from them) that the man and wife mutually agreed to die, rather than suffer all that was before them. They agreed to kill the child, and he to kill her, and then himself—propositions of which there is little doubt. In the morning the woman and child were found dead, and the man speechless. Medical aid restored him, and he tells that his wife cut the throat of her child, and then requested him to cut hers, but owing to the bluntness of the knife (his old jack knife) he did not succeed, but she entreated him to try it again and again, for six or seven times, until he accomplished the deed. Then he tried it on his own neck, and haggled that until he became unconscious. The community is horrified. He lives, no doubt, by the interposition of divine providence, in order that these good men, slave masters and slave drivers, in due time might show by death of the law how they abhor such diabolical deeds. The most rational comment I have heard on the affair is by a deacon of the our church

the Baptist church—that the worst feature in the whole matter was, that the gentleman from whom the negroes were purchased, had not received his money, and that he would lose it of course.

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The public are apprised that this is a **BASIS FALSIFIED** HOOD, and are hereby cautioned against evaluating the *spurious* nature with mine. It is a *different* composition, and does not possess the *virtue* of powers of my preparation.

For sale in Hartford by **HARVEY SEYMOUR**, W. BUTLER & Co., and other respectable druggists, and by one agent in every town in the State.

**E. A. FARNSTOCK & Co., Proprietors.**  
No. 49 John st., New York.

**Monuments.**

**JAMES G. RATTERSON**, Marble Manufacturer, Hartford and Litchfield, Conn., would respectfully announce to the friends of Hartford, and generally, that he has opened an establishment in the main street, (directly opposite Union Hotel), all kinds of *marble* monuments, and gravestones, of all *materials*, and in the most *improved* style.

**MONUMENTS AND GRAVE STONES**, of all materials, and in the most improved style, of *European* and *Foreign* Marble.

**CHURCH TABLES, CHURCH SEATGES, MANTLES, CENOTAPHS, FINEST, AND COUNTER TOPS**, of all *materials*, Italian, or any other kind of *Foreign* Marble, can be *performed*, executed at short notice, and in the *superior* style of *workmanship*.

Persons in want of any kind of work in the above *style*, are respectfully requested to call and *consult* with me, in person, or by *mail*, for a full and *complete* list of workmen, and the *best* prices for *execution*.

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